

The Manifesto.

MOISSEY & CO.

CONTENTS.

PAGE.		PAGE.	
<i>ETERNAL LIFE,</i>	73	<i>LINES IN MEMORY OF</i>	85
<i>FORGIVENESS,</i>	74	<i>SCIENCE AND SPIRIT,</i>	86
<i>CONFESSION,</i>	"	<i>LETTER BOX,</i>	87
<i>"No OTHER GOD's,"</i>	76	<i>EULOGY TO ELD. O. B. ELKINS,</i>	"
<i>EDUCATION,</i>	"	<i>NOTES,</i>	88
<i>LETTER FROM J. H. R.</i>	78	<i>LAND LIMITATION,</i>	89
<i>PLEASURE,</i>	79	<i>PRAYER,</i>	90
<i>RELIGION AND SCIENCE, No. 2.</i>	"	<i>BOOKS & PAPERS,</i>	91
<i>PIONEERS OF THE WESTERN RESERVE, No. 3.</i>	81	<i>WHY DOUBT,</i>	"
<i>TRIBUTE OF LOVE,</i>	82	<i>MUSIC—NO SURRENDER,</i>	94
<i>TRUST,</i>	83	<i>POST OFFICE ADDRESS,</i>	96
<i>WASTE NOT THY LIFE,</i>	"	<i>KIND WORDS,</i>	"
<i>BIBLICAL, No. 3.</i>	"	<i>DEATHS,</i>	"

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No. 4.

ETERNAL LIFE.

DANIEL FRAZER.

"WE cannot conceive of a means without an end, a contrivance without an object."—*Henry George.*

Divine attributes inhere in man. Their unfoldment, is in the line of his destiny.

The relationships of created things, whether in their construction; in the stupendous movements of solar systems; in the chemical forces which build up planets; or in the domains of living organisms, in their diversity of functions, and their adaptations to ends, all bear a relation to mentality, and to the development of thought in man.

Of life as we are cognizant of it, mental development can go but a little way. Mind barely begins to awake ere the bodily powers decline; yet, dimly

conscious of vast fields to be explored, relations to be formed, and sympathies to be extended when death suddenly closes the scene. Hence as far as animal life is involved, there is an abrupt termination to unfinished destinies. And unless there is an after life, there is a break—a failure. A vista opened to grand acquisitions, and closed by an impassable gulf.

If mind and character developed on earth extend no farther than life's short span; then there is a want of purpose in our creation and existence, inconsistent with the linked harmonies of the universe. And also inconsistent with man's divine capabilities, and with the fact of his ability, mentally to expand indefinitely. The sphere of man's thought widens as he thinks, and his power to actualize his conceptions, is limited by earthly conditions.

The indications are, that man's career on earth is but a beginning to his future history.

In this our rudimental state, we ever associate our animal life, its short duration and other limitations, with a living and ever expanding power within us. This unseen Force, is the true, the real human personality, invisible as is the Personality of God. And like Him, can manipulate inorganic elements into form, beauty, and use—cause them to accomplish his designs, and do his pleasure. "Let us make man in our own image" is not an idle myth; it is an ever-present reality.

The creations of man's invisible personality, as in the steam engine, manifests a thousand fold more strength, works with greater precision than can the animal who is said to be the person who made it.

Of this personality Jesus Christ spoke when he said, "If I ascend up on high, I will draw all men unto me." Those who accept his word lovingly, and ascend with him divinely, have eternal life abiding in them.

Eternal—continuous life, affords opportunities to correct moral deviations, personal and social difficulties; and links together all the harmonies of creation.

Mount Lebanon, N. Y.

FORGIVENESS.

ANNA ERVIN.

How beautifully falls from human lips that blessed word Forgive; it is the attribute of God. The sound which openeth heaven, and reneweth again on earth lost Eden's faded bloom. It also flings Hope's halcyon halo o'er the waste of

life. Thrice happy those whose heart has been schooled in the meek lessons of humility, and sweet Forgiveness imparts celestial grandeur to the human soul, and maketh man an angel.

Enfield, Conn.

CONFESION.

FLOYD C. FIELD.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The confession of sin is one of the crosses which all must necessarily pass through, before entering upon the Christ-plane of life. Confession of one's wrongs from a worldly stand-point is one of the most humiliating ordeals in which man can be placed. Many would consider it the most ignominious punishment which could be inflicted upon them.

Mankind naturally are deceitful, they seem desirous to cover their sins. They want the world to believe that their virtues are in excess of their evil propensities. How often do their trained facial expressions, their rhetorical culture and flowery words debar those with whom they come in contact, of seeing their true inward nature. If our eyes could penetrate the hearts of some, whom the world look upon as examples, worthy of emulation, what an adverse picture would be presented to us. Bitter hatreds and thoughts coiled like serpents would be seen nestling within their breasts. We should see souls sapped of their vitality by the gnawing tooth of sensuality and lust. We would see their spirituality wrecked beneath the crumbling walls of vanity, selfishness and revenge. "Man looketh on the outward appearance but the Lord looketh on the heart."

Many no doubt look upon confession as degrading in the extreme, but why is it? It is because they strive against it. It is because worldly pride predominates in their nature. Also the lacerations of expiation always renders confession doubly painful, but honest confession will bring joy to the soul, yea, by gaining victory over this secretive propensity we can then begin to rise in the pure atmosphere of divine love. We can then realize that a victory gained within ourselves is of all victories the most glorious. "A man that ruleth his spirit is greater than he that taketh a city." It is far better to control and subdue ourselves than to be monarchs of earthly kingdoms.

The first step which indicates spiritual growth is child-like simplicity. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Whoever is willing to give up self, willing to confess and forsake their sins are not far from the kingdom of heaven. One step higher will make them children of the resurrection, yea, enter the order God has established on earth, follow in the footsteps of the two Anointed Ones, and all such, God will bless, and count them children of the celestial kingdom.

Mankind generally prefer the lower plane, "For wide is the gate and broad is the way that leadeth to destruction and many there be that go in therewith." Mankind in their unregenerated state can truthfully say, "We lie down in our shame and our confusion covereth us, for we have sinned against the Lord our God; we and our fathers from our youth, even unto this day and have not obeyed the voice of the Lord our God."

"Neither have we hearkened unto thy servants, the prophets which spoke in thy name, to our fathers and all the people of the land."

All who confess their sins in the presence of God's chosen witnesses are elevated to a summit of purity which the world can never reach. "Who shall ascend into the hill of the Lord or who shall stand in his holy place? He that hath clean hands and a pure heart who hath not lifted up his soul unto vanity nor sworn deceitfully, he shall receive the blessing from the Lord."

When the defiled garments of sin are thrown aside and we become clad in the white robes of purity, then true happiness can be realized, also we can feel that we are more than compensated for all our worldly sacrifices.

The sincerity of any one who enters Christ's fold can to a great extent be tested when they confess their sins before God's witnesses. An honest child who desires to enter the Kingdom will confess every known sin, with the spirit of meekness and humility, by so doing their sins are forgiven, confession is the door, through which all must enter, who desire to be heirs of the Kingdom. "He that entereth not by the door into the sheep-fold but climbeth up some other way, the same is a thief and a robber."

Some no doubt enter into the fold by climbing over the wall of deception, but inevitably they fall, crushed beneath the weight of their own consciences which ultimately will result in a spiritual death, as was demonstrated concerning Ananias and Sapphira.

The door of confession is the only entrance through which we can enter the fold in safety. "I am the door: by me

if any man enter in he shall be saved;
and shall go in and out and find pasture."

May all who are prepared to live the higher life, enter the fold and become heirs of the Kingdom. Those who accept this inheritance can understand the reality of being cleansed from all unrighteousness, also rays of divine light will illumine their pathway as they enter the mansions of glory which a heavenly Father and Mother hath prepared for them on the other side.

"Blessed is the nation whose God is the Lord and the people whom he hath chosen for his own inheritance." "The righteous shall inherit the land and dwell therein forever."

South Union, Ky.

• • •
"NO OTHER GODS."

MARION JOHNSON.

"No other gods!" From Sinai's top
In trumpet tones it came;
Revealed in words of living fire
In darkness, smoke and flame.
A gift to Israel's chosen band,
This law divine and pure;
Engraven by Jehovah's hand,
On stony tablets sure.

Far down the dim deep ages past
Its echoes reach our ears;
We catch it mid the tempest tossed
Of doubts and hopes and fears.

No other gods! Have we ne'er bowed
In homage, or adored?
Have we built shrines or altars reared
Save only to the Lord?

Alas! Shall we not guilty stand
Before this stern decree;
That to the god of worldliness
We oft have bent the knee?

We would return to Thee, O God,
With loyal heart and hand;
And render that allegiance
Which thy pure laws demand.
Canterbury, N. H.

EDUCATION. No. 5.—Its Tendencies.

CALVIN G. REED.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

"Of all the causes which conspire to blend
Man's erring judgment and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never-failing vice of fools."

It has been truly said: "Nothing is ever settled in this world until it is well settled." We find among the accepted maxims of mankind, and these should be considered well settled:

"Tis education forms the common mind;
Just as the twig is bent the tree's inclined."

The human soul, like marble in the rough, may possess inherent beauties, virtues, embryo perfections, incipient worth, and regal powers, which without the aid of education, can never be made to appear in their symmetrical grandeur and radiant dignity.

The statue, monument, or figure is in the stone, the statuary only finds it. The sculptor's skillful hand works off the superfluous covering, polishes the surface of the sculpture, and brings to view the varied colors, with every ornamental vein and cloud of beauty that lay hid within it.

So education unfolds and brings out in strength, vigor, and symmetry, all the faculties and powers of the immortal mind, imparting to them the refined resplendent radiance which is the peculiar characteristic of the truly great and good, who:

"As some tall cliff, that lifts its stately form [storm;
Swells from the vale, and midway leaves the [spread,
Tho' round its breast the rolling clouds are
Eternal sunshine settles on its head."

Perfection is the ultimatum of education and is the result of continued repe-

tition, forming by practice fixed habits of action, establishing in the understanding and instating on the throne of reason the spirit of that,

"Divine philosophy, by whose pure light
We first distinguish, then pursue the right;
Whose power the breast from every error
Weeds out all its vices by degrees."

Incentive is the motive power of action. Until Incentive exerts her magnetic influence and awakens interest and arouses desire, action is inert. Without action there is no effect. Effect is the consequence of adequate cause. The cause of voluntary action, is thought. The obtaining of thoughts and the ability wisely to use them is education.

The tendency of education is to modify or change existing conditions of human society. Every new idea that comes to light, claims a place in the domain of thought. As new ideas are multiplied, correspondingly new phases take place in the life, character, and institutions of mankind.

This constant influx of intelligent life, produces new growth and expansion of the mind, impelling it to seek broader fields for the exercise of the unfolding powers springing from this new life infusion.

We find, in the rapid transition of thought in these days, that no two generations are alike. They each have marked peculiarities of ideas and methods. This undoubtedly has been the order of progression from the beginning of creation but with a less marked change.

The effects of education, is to refine, elevate, enlighten, and fraternize mankind; rendering them more liberal, humane, affectionate, pacific, just, and consistent. Its tendency is to break down and remove the narrow sectal barriers

formed by creeds and dogmas which have made aliens and enemies of those who, otherwise would, like kindred drops have mingled into a fraternal communion.

Education is ennobling, carrying the race God-ward, away from low vulgar, immoral, debasing conditions and practices, and elevating it above the animal plane of tyranny, usurpation, bigotry, superstition, persecution, human butchery, duelling codes of honor, and all the degrading impulses of ignorance.

Education is a wealth-increasing power. It develops and fosters new and lucrative industries; it patronizes inventive skill and practical ability in science and art, and brings into use, in the various departments of human industry, the vast resources of material treasure deposited in the earth.

Education is labor-saving enabling its possessors to perform more and superior labor in a given time than as though they were ignorant. It brings to our aid useful labor-saving machinery by the means of which the necessities and luxuries of life are rendered more abundant and cheaper. This renders our homes and our social relations more pleasant.

Education is a better and surer defense and protection to a nation than armies and navies. This was evinced in the late civil war. The North had the former and the South the latter at the commencement of the conflict.

Education breaks the chains of tyranny and oppression, leaving no place for aught but peerless Freedom, who with exulting triumph shouts:

"Go, tame the wild torrent,
Or stem with a straw,
The proud surges that sweep
O'er the sands that confined them;
But presume not again,
To give free men a law,
Or think, with the chains
They have broken to bind them."

These lines apply well to the Freedmen of the South. They have learned to prize their liberties and are making good progress in their intellectual development; are becoming better citizens; and that section of the Union has been increasing in wealth and prosperity since the period of the reconstruction of these states. The Freedmen are becoming year by year more self-supporting, as the following statement in the *N. Y. School Journal* shows.

"The Rev. Dr. Orr, State School Commissioner of Georgia, in a recent speech before the North Georgia Conference, stated that the colored people of Georgia pay into the treasury of the State all that is appropriated to their education except about \$20,000.

"This is really wonderful for a people who have had only about fifteen years opportunity to do for themselves. It shows in the battle with ignorance and darkness, the colored people only need a chance. They put a value on education that outruns the whites."

Education is the true magnetic pole of man's redemption; for only through culture and refinement are we fitted to enter the dominion and share in the exalted joys of a pure and holy God. This is an age of progress, and all who would be numbered in the ranks of the onward march of advanced and advancing ideas in the world's Godward progression should put shoulder to the wheel and roll forward the car of man's civilization, salvation, and redemption.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle!
Be a hero in the strife!

Trust not nature howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living present!
Heart within, and God o'er head!"
Mt. Lebanon, N. Y.

Dayton, Ohio. Jan. 1884.

DEAR FRIEND;—It is now quite a long time since you have been with us in work and worship.

The oversight which is required of us compels us to remind you, that if for any reason, you cannot be with us and are not likely to be, you ought to ask for a letter of dismission, that you may be received in an orderly way into the church where your lot is cast.

We greatly regret to lose our members; but when they are absent from our bounds and not likely to return soon, it is certainly best to observe the direction of our Book of Discipline, and seek church connection where they reside.

If you hope to return shortly, and desire to have your name retained on our roll, you have only to say so, and it will be retained.

If you request a letter please name the church you hope to unite with.

Please reply as soon as convenient. We are about to publish a revised roll, and we aim to have it state only the facts.

In Christian regard, and by order of Session of M. P. Church.

J. R. H., Pastor.

Watervliet, Ohio. Feb. 2, 1884.

REV. J. R. H.; DEAR SIR;—I received, Jan. 29th, a letter, addressed to my name at Shakers. Allow me to thank you for your kind remembrance of one who, in turning the kaleidoscope of Time back to the days of childhood and early youth, recalls many pleasant and grateful memories of you and yours. I seem to see them pass in review before me as I write, my young companions, my dear Sabbath School teachers, yet, above all, my beloved Pastor, whose tender care, and loving protection was ever extended to me, the youngest of all those, who, one never-to-be-forgotten Sabbath, were baptized in the name of Christ, and partook of the symbols of his life and sufferings.

Think not, because I am not with you, nor yet likely to be in earth-life, that your wise counsel and interest, your prayers, for my prosperity, have fallen unheeded by the wayside, for, life, as in Nature, so in Grace, being a perpetually recurring season

of seed-time and harvest, even so, the seeds of righteousness sown within my heart in childhood's hour, shall yet bring forth fruit, an hundred fold, unto everlasting Life.

Inheriting strong spiritual and religious tendencies, my life, from earliest childhood, has been filled with an instinctive longing, a reaching out for the immortal and the true. A constant prayer for light, that I might receive salvation from sin in the present tense, and be made a fit temple in which the Christ Spirit might dwell forever.

"There is a Divinity that shapes our ends,
Rough-hew them as we will."

Even so, have I abundant reason to give thanks to that God who has, indeed, led me by a way I knew not, into the "city of peace," even the pure, virgin life of Christ, which, faithfully lived, day by day, in meekness and simplicity, is daily renewing my soul with immortal life from the fountain of Love divine; with that baptism of the "Holy Spirit and fire," which will effectually consume all the dross of the soul, and raise it into the very heavenly nature and life of Christ.

You did, indeed, baptize me with water, and give the symbols of the "blood and body" of that absent Savior, who said, "do this until I come," but to the soul who has been harvested from the earthly, generative order, to whom the Savior has already come, in very truth, whose life is "hid with Christ in God," who has been given to eat of the "hidden manna," with the promise of "Eternal Life," there can be no farther need of the "types and shadows" of earth and time, save the remembrance of them as stepping-stones to the substance.

Send, if you please, the letter, if it is in accordance with your rules, but, it is, to me, a mere matter of form, as the Shaker church demands no other recommendation from its members, save the wedding garment of purity and righteousness which is prepared for all souls who are willing to make the sacrifice which the Lord requires.

Once more, accept my love and thanks for all your efforts in my behalf, which have been attended with such blest results.

Louisa Bates.

O UNION, thou spring of salvation.

PLEASURE.

MARTHA J. ANDERSON.

Can pride and sensuality rejoice?
From purity of thought all pleasure springs,
And from an humble spirit all our peace.

— Young.

O, vain and empty is the human mind
That seeks for happiness in sensuous things;
That drinks of pleasure's bubbling surface springs,
And thinks therein to satisfaction find.
True joy is born within the soul's calm deep,
Where lofty aspiration plumes her wings;
Where wise reflection all her treasure brings,
And sweet contentment ever dwells enshrined.
Gay throngs and giddy crowds may onward sweep
Along life's path with passion's blinding force;
But they who in love's lowly valley keep,
Shall join with angels in an upward course;
The rich reward of conscious blessing reap,
And draw their pleasure from a heavenly source.

Mt. Lebanon, N. Y.

RELIGION and SCIENCE, No. 2.

HARVEY L. EADS.

God did not choose the learned to give the gospel to the world, but He "hid these things from the wise and prudent and revealed them unto babes." These facts should be enough to satisfy every inquiring, and discerning mind that the "grand departments" introduced to our notice have nothing at all to do with the "basis of the temple of pure and undefiled religion."

But I would not disparage a literary, philological or other intellectual education, but again deny that they contain even the germ of pure religion. Pope said, "A little learning is a dangerous thing," and so is much learning to the self-conceited and aspiring mind, but no amount, be it little or much, is dangerous to the meek, modest and unobtrusive mind. But as nothing merely intellectual can benefit the spirit, the scientific study of music, poetry, analogy, psychometry, etc., must be ruled out. If they had been absolutely necessary to

spirit culture Christ would not have neglected them, innocent and harmless though they be; but devotion, revelation, contemplation and prayer were his constant companions and the very essence of his God-serving life.

While it is admitted that extreme and constant study in any direction may be injurious, I would say the spiritual was the least dangerous; and I would by no means discourage spiritual study on account of its dangerous tendency. I doubt much if any person ever became a maniac by this study who maintained the Christ-like and child-like spirit. It is only those who are puffed up with self-conceit and aspire to be something more than mortal that are in danger of becoming maniacs; but many have had their reason dethroned by undue excitement caused by the pictures given of a world of hell-fire with devils for firemen, and such like, by fanatical pulpits and others. All such things should be avoided and discountenanced. It is to be hoped that none will be afraid to let the mind run on spiritual things. We may do the best we can in this direction and still find it difficult to prevent worldly things from entering in at times and occupying a seat where they should not. Hence, says Christ, "Watch ye therefore and pray always."—[Luke xxi., 36.]

The more we study spiritual things and put them in practice the more happy, angelic and useful we will be. The maniac will not touch us while possessing the obedient, child-like spirit of Christ, who said: "Whosoever shall not receive the Kingdom of God as a little child he shall not enter therein." [Mark x., 15.] In order to succeed we are required to give to God the "whole

mind, might and strength," without reserve, every moment of our existence. All such, God will direct, protect and prosper. Such one or ones can be relied on and followed with more safety than all the wise-acres of the earth blended together. "But to this man will I look, even to him that is poor, of a contrite spirit and trembleth at My word." [Isaiah lxvi., 2.] So God has always looked and blest, and ever will. Therefore would I say to all who enter His kingdom on earth cease to look after or covet the intellectual and mechanical greatness of the world, which is the Apocalyptic Beast whose tail of pictured pleasures have "drawn down the stars of heaven," and, alas! is yet but too successful. The only safe and sure way for all is to look to God in the order of His appointing. Any who reject the gift of God, there, because of a lack of scientific knowledge will find some day the great mistake they have made, and learn the fact that "to be carnally-minded is death, but to be spiritually-minded is life and peace."

Finally, let me add a last parting word, and tell, without the charge of egotism, vanity or dogmatism, what we, the followers of Christ, know, that others may be benefited by the same. We know that God has set up His kingdom on earth. We know that we and all who live the Christ-life are in it. We know (don't think us vain,) with the Apostle John, that "we are of God, and the whole world lieth in wickedness."—[1 John, v., 19.] We know this because we have consecrated soul and body to His service and are not moved by any selfish purpose. The unselfish is of God; the selfish is of man. We know the world is diseased—"full of wounds

and bruises and putrefying sores from its crown to the soles of its feet." We know there is a place where all can be healed and purified, and this is within God's kingdom, and we say, "Ho! every one that thirsteth, come," but come not for a material but a spiritual union and joining with the body of Christ. Those who have a material joining only are in danger of falling away every day that this condition continues. There is no real safety for any until they become quickened into spiritual life. One more word in deep humility and I am done: To have God's blessing all must respect and give heed to his Order, for God, though of long forbearance, will not be trifled with. No branch, division or family can prosper and have God's blessing whose leaders possess not the child-like spirit of perfect dependence upon it, and keep a close union and connection with it. The taking our own judgment independently thereof, or concealing from it in any way, presages decadence and makes prosperity impossible. "By humility and the fear of the Lord are riches and honor and life." [Prov. xxii., 4.] This being true makes the contrary poverty, dishonor and death.

South Union, Ky.

PIONEERS OF THE WESTERN RESERVE. NO. 3.

[Notes referring to the Shakers of North Union, Ohio, as published by HARVEY RICE in a work entitled, *Pioneers of the Western Reserve*. Some explanatory remarks are added by J. S. PRESCOTT, a member of the Society of North Union.]

THOUGH sneeringly called Shakers by the outside world, it is evident they have become a great moral power, as well as numerous. From their original number seven they have increased in this country to seven thousand, * established eighteen prosperous communities,

*This far exceeds the number of Shakers in the United States.

and accumulated a property worth from twelve to fifteen millions of dollars.

In achieving all this they have kept the faith. Though childless, they have children, most of whom are waifs received from the outside world into the bosom of their communities, where they are kindly treated, and brought up in the nurture and admonition of ANN LEE,† and trained to habits of industry and a life of moral purity, and are thus saved from a career of vice and moral degradation.

It cannot be bad religion that is devoted to a work so benevolent and humane in its character. But if all mankind were to become Shakers, and should prove true to their faith, it would not require a prophet to predict the speedy and final extinction of the human family.

It is said there are more than one thousand different religions in the world, and a priesthood so numerous that they cannot be counted.

All claim to be right, yet all condemn each other as wrong. When doctors differ, whether medical or divine, who shall decide?—And yet in every age new creeds are generated, and new revelations follow revelations."

†The reason why the doctrines of ANN LEE have "survived her, and never die," is because she revealed the eternal Mother in the Deity. To many, it is still unknown although self-existent. Its power and influence is beginning to be felt and manifest in the world.

ANN LEE's mission took place about one hundred years ago. It was the commencement of a new era in the world's history—the changes wrought and the revolutions which have taken place since that time, let the world itself bear witness. Two orders of people are now established on the earth, and are required to be governed by two distinct laws. The first is the rudimentary, the law of propagation. The second is to keep the higher law, i. e. the law of Christ. ANN LEE could not have fulfilled her mission without advocating virgin celibacy for the higher development of our race. The time had fully come for these two orders to be established. And we need not expect that the calamities will cease, until these two laws are obeyed, if it takes a thousand years. Earth is not heaven, and heaven is not earth. *Heaven* is a state, or condition of the mind, the effects of "righteousness and peace, and joy in the Holy Spirit."

THE END.

God's promises will never fail

TRIBUTE OF LOVE,
Praise and Thanksgiving.

AURELIA G. MACE.

DEAR Brethren and Sisters, Gospel Fathers and Mothers, in Love, Greeting:—

You whose spirits are replete with that perfect love which casteth out fear. In you is found that charity which never faileth, binding up the broken-hearted, strengthening the weak and comforting the afflicted. In you is found that power which healeth the sick of sin, casteth out the spirits of evil and giveth sight to those who are blinded to their own best interests.

By giving up all, you have received all. For every sacrifice that you have made of selfish pleasures, an hundred fold of spiritual blessings has filled your cup to overflowing, and the pathway in which you walk is leading you nearer and nearer to the fountain of all good, nearer and nearer to God.

A few short years here, in which to teach your disciples and followers to do as you have done, to live as you have lived, and then the real home in the Heavens of Glory is opened unto you.

"They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past."

And one by one you go, beloved, into the beautiful future, into the home of the redeemed, a home that you have made your own by a travel of soul away, far away from sordid passions. Redeemed from all that is not of God.

Like the lake in midsummer when the air is still, so is the redeemed spirit. Like unto the tree clothed with the blossoms of Spring, and like unto the tree laden with the ripe fruits of Autumn, so

is the redeemed spirit. Like unto the grandeur of the eastern clouds when the sun is rising, so is the redeemed spirit.

In the school of Christ you have been disciplined; by the fire in Zion you have been tried, until like the gold of Ophir you are purified; and now, saith the Spirit, "Ye shall walk with me in white, for ye are worthy."

From this high estate, let your blessing descend like the dew of Hermon into the hearts of your faithful children. Let your mantles rest upon those who follow in your footsteps, and you shall be more than satisfied when the books are opened, and your eyes behold the record of those whom you have led along in the highway of Holiness. And I will sing,—

"Let my name be recorded
In the book the Angels keep,
Where each act is rewarded,
And the seed I have sown I shall reap.
So when the Angel reaper cometh
And the harvest time shall be,
I shall find in my Father's house
There's a mansion reserved for me."

West Gloucester, Me.

◆◆◆
BEAUTIFUL.

BEAUTIFUL hands are those that do Work that is earnest, brave and true, Moment by moment the long day through.

Beautiful feet are those that go On kindest ministries to and fro, Down lowliest way, if God wills it so.

Beautiful shoulders are those that bear Ceaseless burdens of homely care, With patient grace and daily care.

Beautiful lives are those that bless— Silent rivers of happiness, Whose hidden fountain but few may guess.

—Selected.

◆◆◆
ALL deception in the course of life is, indeed, nothing else but a lie reduced to practice, and falsehood passing from words to things.—South.

TRUST.

I CANNOT see, with my small human sight,
Why God should lead this way or that for me;
I only know He hath said, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can only trust.

I find no answer; often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know—God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight!
Nor know if for me waits the dark or light,
But I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

London Evening Magazine.

WASTE NOT THY LIFE.

WASTE not thy life on doubts and fears,
But do the work before you,

As though there were no future years
To cast a shadow o'er you.

The past is gone, and let it go,

Now is the time to labor;

Work hard, and if thou canst, bestow
Help on thy needy neighbor.

O'er ills which may thy path beset,
When thou hast lost thy power,

Thou hast no time to fume and fret
While youth is still thy dower.

The sun will shine and clouds will come,
And nature alter never,

Long as this earth remains thy home,
So do thy best endeavor.

Fear not thy fate—fear not to die—

For how canst thou arrange it?

The end was fashioned from on high,

No power on earth can change it.

Work while 'tis day, cast fear away,

Till comes life's peaceful even;

Let conscience guide thine acts alway,

And leave the rest to Heaven.

—Francis S. Smith.

BIBLICAL. NO. 3.

BY H. C. BLINN.

A CAREFUL study of the history of the Bible, whether in reference to the Old or New Testament, becomes more and more interesting, as new light is obtained to aid us in a better understanding of the work.

One writer says that the books of the New Testament were gathered from more than 500 MSS. more than a dozen ancient versions and from quotations in the writings of more than a hundred Christian fathers.

In the introduction to the revised New Testament by J. H. Hall, L.L.D., we obtain the following information. It is supposed that Matthew wrote his book of the gospel in Hebrew, as did Paul his epistle to the Hebrews. The other books of the New Testament were written in Greek. These early books were written on papyrus,—ancient paper. It was not very durable and for this reason, the originals of the New Testament books have all perished. The transcripts of the originals have also perished.

In the 4th. century, vellum parchment was made from the skins of animals, which was a more durable material. The most ancient MS. known is from the middle of the 4th. century, and those which are before the 10th. century are exceedingly few.

Some 60,000 copies of the New Testament were in circulation at the close of the 2nd. century and the 1,600 MSS. of the New Testament or parts of it now in existence are copies of those in use at that time.

One of the forms of writing at that date was in large capital letters, standing distinct from each other. These form the oldest MSS. of the New Testament, and are thought to be the most correct. The MSS. have no punctuation marks and the liability to error is very common. There are a large number of MSS. in this form dating from the 4th. to the 10th. centuries. These are more or less complete. One closes at the ninth chapter of Hebrews; another contains fragments of all the books of the New Testament, except second Thessalonians and second John. Another contains only the gospels and the book of Acts. The most important one contains all the books

of the New Testament and is supposed to have been written in the 4th century.

Another class of these old books was written more like our ordinary hand writing. These are supposed to have been written about the 10th century, and some attempt was made at punctuation. The majority of these books are of but little value.

A great many translations of the Bible have been made since the days of the apostles. The one now in use by the Protestants is called the King James Version. It was ordered by King James the First of England in 1603 and was published in 1611. It was to be a version of the Bishop's Bible and as little altered as the original would permit.

The Douay O. T. version was made in 1609 and is used by the Roman Catholic Church.

From Clark's Commentary, Vol. I.

The different nations of the earth which have received the old and new Testaments, have not only had them carefully translated into their respective languages, but have also agreed in the propriety of illustrating them by comments.

Ex. xii., 19. "Seven days shall there be no leaven found in your houses."

To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. So strict were they in the observance of the letter of this law, that if even a mouse was seen to run across the floor with a crumb of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. Leaven was an emblem of sin because it proceeded from corruption.

Ex. xii., 30. "And there was a great cry in Egypt." No people in the universe were more remarkable for their mournings than the Egyptians especially in matters of religion, they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets and howled in the most lamentable and frantic manner.

Gen. ii., 10. Paradise. It would astonish an ordinary reader who would be obliged to

consult different commentators on the situation of the terrestrial Paradise. Some place it in the third heaven, others in the fourth, some within the orbit of the moon, others in the moon itself, some in the middle regions of the air, or beyond the earth's attraction, some on the earth, others under the earth, and others within the earth. Some have fixed it at the north pole, others at the south pole, etc., etc.

Joshua, vi., 4. "Seven trumpets of rams' horns." The instruments used on this occasion were evidently of the same kind with those used on the Jubilee and were probably made of horn or silver, and the text should be translated; and seven priests shall bear before the ark the seven Jubilee trumpets.

2 Samuel, xxiii., 20. "Two lion-like men of Moab." Some think that two real lions are meant; some that they were two savage gigantic men; others that two fortresses are meant.

1 Kings, xii., 2. "I will chastise you with scorpions." The scorpion was a military engineer among the Romans for shooting arrows, which being poisoned, were likened to the scorpion's sting.

Job, iv., 10. "The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken." By the roaring lion, fierce lion, old lion, stout lion and lion's whelps, tyrannous rulers of all kinds are intended. The design of Eliphaz in using these figures is to show that even those who are possessed of the greatest authority and power, the kings, rulers and princes of the earth, when they become wicked and oppressive to their subjects, are cast down, broken to pieces and destroyed by the Lord.

Canterbury, N. H.

"It was my invariable custom in my youth," says the celebrated Persian writer, "to rise from my sleep to watch, pray and read the Koran. One night, as I was thus engaged, my father, a man of practiced virtue, awoke. "Behold," said I to him, "thy other children are lost in irreligious slumber, while I alone am awake to praise God." "Son of my soul," said he, "it is better to sleep than to awake to remark the faults of thy brethren."

LINES IN MEMORY OF OUR SISTER
ELEANOR VEDDER.

[See Dec. *Manifesto*, 1883.]

D. AUSTIN BUCKINGHAM.

We have met to perform our last duty to one who has but lately closed her eyes to the things of time and the trials of this earthly sphere. She acted well her part while in the body, and was true and faithful unto the end; and we read that such shall be saved. She passed through the trials and sufferings of life, keeping in view the bright side of her faith and conviction, and indeed, it may be said of her, that her long life and character is without spot or blemish.

She has been a faithful burden-bearer a great portion of her life, having experienced the ups and downs of society life, and through all, led her course quietly and in a peaceable manner. Her kindness was not limited and partial, but extended to all without reserve. The poor and needy were remembered especially. She proved herself a true disciple of our blessed Parents in Heaven. We have reason to believe she had overcome the world in the same sense that Jesus declared that he had overcome the world. And his promise to such was,—“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

She came among Believers in the morning of her days, in company with her sisters, four in number. They were young and in good circumstances as to means for worldly enjoyments, all of which were cheerfully sacrificed for the one great and holy object—the redemption of their souls. She was the eldest of a family of five sisters, and has outlived nearly all of them, being over four score and ten years.

We read, “Blessed are the dead that die in the Lord.” And also, “To him that overcometh, will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a New Name written, which no man knoweth saving him that receiveth it.”

Dear Friends—I have not left you,
My spirit still is near,
To comfort and to bless you,—
All who the truth revere.

Let no one feel discouraged,
The way is free for all,
And truth alone must save you,
Obey your gospel call.

Cheer up, ye sorrowing faces—
I'm happy and secure,
My love to you increases
And will forevermore;
For Christ thro' Mother blesses
The true and honest heart,
And such of heaven's glory
Will surely have a part.

My thanks and love, I give you—

You are most dear to me,
I claim you all, dear children,
My joy with you shall be
To endless ages growing,
Increasing evermore,
When you with me shall sing sweet songs
With saints who've gone before.

Adieu! adieu, dear kindred,
Take faith and be ye strong;
Faint not, nor be ye weary—
But help each other on;
For peace and quiet dealing
With condescension sweet,
Will make your earth-life pleasant,

Your happiness replete.
Watervliet, N. Y.

◆◆◆
A NEGLECTED DUTY.

No man has any right to manage his affairs in such a way that his sudden death would bring burdens and losses on other people. There may be rare cases where a man really cannot help entanglements, or where, from inexperience, or lack of judgment, he has brought his affairs into such a state that the interest of others depends upon his life; but he should make all possible haste to extricate himself from such a position. Honor and honesty demand that he should so conduct his business that his death should cause no one to be wronged. And as to dying, although all men everywhere believe that every other man will surely die, yet they unite in thinking that they themselves are exceptions to this rule; or, at least, they act as if they thought so: this is radically wrong. It is every man's duty, in every transaction in life, to be influenced by the fact that at any day or at any hour he may die.—*Selected.*

THE PALL MALL GAZETTE prints a letter from an unnamed person whom it calls an American Shaker to an English vegetarian. The Gazette thinks it may be interesting to some readers and amusing to the rest, and for the same double purpose it is reproduced below:

I am deeply interested in the spread of vegetarian ideas in England, believing as I do, that England will never cease to learn and practice the horrible art of war until she hears the Divine command, "Thou shalt not kill," and religiously obeys it. Of course, a new land system would logically follow, for the war system originated the present land system. Meat-eaters, sword in hand, took possession of the land by force. Possession is nine points in law, and they made the law to secure to themselves title to the remaining tenth part. I am religiously converted and conscientiously convicted that riotous eating of food from the butcher is a direct cause of war, land monopoly, intemperance, and their concomitant evils.

You speak of forming a colony of vegetarians in England. Do it by all means. My opinion is that such a colony would soon become a Shaker family, holding their land in common, laboring in common, all being teetotalers and non-resistants. Also they would refrain from increasing the population until, to all who do exist, life was a blessing. All truths have a family relation; they go together. A Southern planter who owned many slaves, prohibited his daughter from introducing the use of brown bread into his family, saying, "I have observed that vegetarians all become abolitionists, and brown bread is the first step to vegetarianism." Why not found Shaker societies, on the basis

of vegetarianism, as above suggested, to check population and emigration? Religious celibacy is Nature's balance wheel to the population faculty in humanity. Try it.

SCIENCE AND SPIRIT.

PLETHUS FIELD.

SCIENCE scans all that is seen below
From fragrant flowers to stars that glow;
From the sparkling rill on the mountain's side,
To the ocean deep, with its swelling tide.
From the ether blue to the sun that shines,
Brave science says that all are mine;
I trace the veins of the rolling planet,
And read her age in the solid granite;
I explore the paths to her wondrous depths,
And expose her fossils that for ages slept.
I analyze earth, sea and air,
And solve deep mysteries everywhere;
I unfold creation's wondrous plan,
And read her secret laws to man;
I take my stand on the hill of fame,
And fearless sound my wondrous name.
I, says the Spirit, hail from above,
I bring to mortals light and love;
I melt the heart so hard by sin,
I let celestial life come in;
I reach the conscience, wake the soul,
I make the wounded spirit whole;
I lead the soul to the Christ divine,
I make that soul the sun outshine,
I whisper to the inner man;
I show to him redemption's plan,
I set an Order here below,
And all who will to that may go;
Confess their sins and be forgiven,
And find the virgin path to heaven;
Oh science with all your pride and strife,
You ne'er can tell the source of life;
You may stand and boast on the hill of fame,
But on souls redeemed I will write my name.
South Union, Ky.

"A POUND OF CARE WILL NOT PAY A POUND OF DEBT."

A BRIGHT SPIRIT VEILS WRINKLES AND GIVES THE BUOYANCY OF YOUTH.—M. W.

Letter Box.

Mount Lebanon, N. Y. Mar. 1884.

DEAR EDITOR;—I enjoy reading the letters in the Letter Box. Last evening we had a short but very good meeting. I am sowing the seed of life, and I hope that the seed will be good. These few verses I like very much:

"I am Jesus' little friend,
On his mercy I depend;
If I try to please him ever,
If I grieve his spirit never,
O how very good to me
Will my Savior always be.
He is with me all the day,
With me in my busy play;
O'er my waking and my sleeping
Jesus still a watch is keeping;
I can lay me down to rest
Sweetly pillow'd on his breast.
I am Jesus' little friend,
On his mercy I depend:
Jesus will forsake me never,
He will keep me safe forever.
How I wish my heart could be
Loving Savior, more like Thee."

Yours, Wm. Sherman

♦♦♦
Enfield, Conn. 1883.

TO THE YOUNG;—In whatever situation you may be, strive to render yourself useful. Study yourself. Make yourself acquainted with your own imperfections, and your inclinations to stray from the path of rectitude.

Guard closely the avenues of the heart where temptation and sin may enter, and place a double watch at the weakest point of this celestial fortress. Now look about you and make yourself wise by observation, and experience. Where you discover goodness strive to imitate it. Fear God and keep his commandments. Waste not time in idle, useless pursuits, or conversation. Ever heed the admonitions of your superiors, and well improve the precious moments allotted you to store the mind with useful knowledge, for time once gone can never be recalled. Would you enjoy happiness? Seek it in the fulfillment of your various duties, and in the cultivation of intellect, in cherishing that which is good. Seek and find whatever of real happiness is allotted here below, in the consciousness of having endeavored to live as becomes an intelligent being destined to immortality. From your true friend,

Anna Ervin.

**EULOGY TO OUR DEPARTED BROTHER,
ELDER ODILON B. ELKINS.**

JAMES G. BURSELL.

THE shaft is broken!—all is o'er;
Unbidden tears may flow,
But our dear brother is no more,
Upon this earth below.
He sought, we know, but sought in vain,
Life's mission to fulfill,
For tragic Fate usurped its reign,
And he in death is still!
In death we say,—but that sad word
Has but one meaning here,
Its certain summons he has heard,
And all that earth holds dear,
Unto its own is now consigned,
While we stand grieving by,
That one so noble, true and kind,
Were born, so soon to die.
Ah! brother, can we justly say
That it is well with thee,
That thou shouldest pass from earth away,
While so endearingly
Thou art attached to loving hearts
That fondly hoped and prayed
That Fate, with all its baneful darts,
Thy presence might evade?
We hoped to claim thee, brother dear,
For many years to come;
And why should we not sorrow here
To find thy labors done
Thus early, in thy prime of life,
A period of age
When strength should be supremely rife,
Life's duties to engage?
We know thy early years of strife,
Thy struggling days of youth;
We know full well throughout thy life,
Thy deep regard for truth.
Whatever thy convictions were,
Obedience thereto,
Was thy defense, and naught could stir
Thy mind to acts untrue.
We say, our brother's life was good;
We cannot well say less:
A brother who has nobly stood,
With aim to love and bless.

* * * * *

And as our dearest ones depart
For brighter, angel spheres,
One universal throb of heart
With intermingling tears
Shall manifest our truest love
For such departed worth
Transcending far beyond, above
The brief confines of earth.
Then, dearest brother, peace to thee:
Sweet peace forevermore;
In that bright world where thou shalt be,
Thou hast a blessed store
Of laurels thou hast truly won
And none can take away,
While there thy light renewes its dawn
In blaze of endless day.

Enfield, N. H.

THE MANIFESTO.
APRIL, 1884.

Mount Lebanon, N. Y. Mar. 1884.
PRECIOUS GOSPEL FRIENDS ;—

We present the following considerations for most earnest thought, and vital action. We are living in a very eventful age, a period of human history wherein the powers of mind and the soul of humanity are reaching out, in every direction, in both the material and spiritual world, to discover causes of phenomena manifest to the senses; and energetically tracing those discovered causes, to their normal and legitimate consequences.

Investigation is peering into science, Philosophy is instituting new inventions and guiding the fingers of art; Literary researches are inquiring after the past history of our race, to find its origin in God's great universal plan, and, if possible, to mark out a path for the future. Geology is postulating the origin, and date of the advent of the creation of man. But, with all these things, the hungering and restless soul of humanity is not satisfied.

Lost, in contemplating the infinity of the universe, and unable to account for the freedom of the human will, millions are wrestling with the question, "If a man die, shall he live again?" Other millions chafingly inquiring "Is life worth living?" There are still left a multitude of soul-quickened intelligences, whose spirit visions reach beyond the tomb, and whose semi-fledged angel wings are beating a more ethereal air than of the earthly heavens; and whose spirit eyes, visioned by beams of radiance from the sun of God's truth, are beholding celestial abodes for the soul of man, for

which their inspired spirits are yearning with a fervency unknown, undreamed of by those whose being is all absorbed with earthly sciences, and filled to sleeplessness with philosophies and sophistries that fulminatingly betray each other.

These soul-stirred beings are reaching heavenward, after a pure religion; having unsatisfactorily tried those systems which dwarf, stultify and virtually enslave, instead of liberate the soul, or postulate its salvation as a bequest upon a vagrant vicariously bestowed, they are reaching out, inquisitively, seeking a religion that is in harmony with a God character who is a merciful **HEAVENLY FATHER**, and a charitable, forgiving, and **NURSING MOTHER** to the penitent soul. A religion bearing in its vessels the waters of repentance from the wells of salvation, to clean up the sin-sooted soul, and a healing balm of righteousness to restore the bruised soul to healthy soundness and beauty; a religion whose converts to its theology may not only sing of Heaven, and the Heaven of Heavens, but, if obedient to its behests and revelations, bask in the sunshine of the bliss of God.

To us, dear Gospel Friends, this Precious Gospel Pearl is given; yet, not alone for us, but for all, who, baptized with the truth-seeking spirit, are peering into the archives of revelation, to find food for their hungering souls. To us have been given these blessings to disseminate! Is not the inquiry momentous, How, with our limited measure of strength we may most efficiently accomplish our work? Considering the limited able capacity among us to officiate as heralds in the mortal form, to us it feels important that we store our "**MANIFESTO**" that every number of it shall be a

living epistle of the gospel of a full and free salvation and redemption, and every number be so dispensed, as to be a missionary of the same, both at home and abroad.

Truly the harvest of humanity who need to be gathered into the garners of God is very great, but the laborers are very few, and many of them worn with toil and very feeble, and their waves of usefulness fast ebbing from the shbre of earth's boundaries, to return no more in time! Every condition of Zion is pulsating with demands for more laborers, active souls, baptized with power to preach the kingdom of God, both by precept and example; to tell the world that the dual Christ, in his glory, has come, to sit as a refiner's fire, and as fuller's soap;—a healer who hath a balm for the wounded, and a provider of both milk for babes in Christ, and meat for the hungering, who, when baptized with the Christ spirit, are able to become men and women of God.

Let every soul in Zion earnestly pray to God that He may hear the Heavens, and that the Heavens may hear the earth, and the earth may hear the corn and the oil and the fruit of the vine.

The light of this Gospel Day is sufficient to show to every soul, a path of perfect purity; and the baptismal inspiration of its testimony is powerful enough to enable every soul, who receives and keeps it, to live without sin. Therefore, let the sinner in Zion be confounded, and repent, and turn to God. Let those who would live in ease, "*crying the burden of the Lord*," and unwilling to toil for lost souls, and the upbuilding of the kingdom of God, arouse from their lethargy and slumbers, and work for God, lest the spirit of the Lord of the Vine-

yard dismiss them from His service, turn them out of the vineyard, and, to occupy their places, call in those who will labor for the salvation of souls.

Let those who would cry, "It is yet three months, and then cometh harvest," hear the Lord of the Vineyard crying, "Lo, the fields are white, ready for the harvest; thrust in thy sickle and reap, for the harvest of the earth is ripe!" Let the Covenant-breaker renew his pledge, and those whose faith hath waned, and their lamps of gospel light grown dim, arise and trim their lamps, for the heralds of the Lord of Hosts are crying, "Lo the Bridegroom cometh with his heavenly Bride, Go ye forth to meet them."— GILES B. AVERY.

Note. We hereby solicit that those whom Heaven hath blessed with a good degree of spiritual communication, would labor to feel the pulse of the souls of needy humanity, and have something to contribute for our "*Manifesto*" that will be food and drink to hungering and thirsting souls.—G. B. A.

CORRECTION.

In the November Manifesto, 1883, the hymn entitled "Sweet Praise," is credited to Enfield, N. H., but it should have been West Gloucester, Me.

In the January Manifesto, 1884, the hymn, "Trust in God," has the words credited to Enfield, Conn., but their origin is unknown.—ED.

It is profitable to take an active interest in all laudable enterprises, and even join in innocent amusements.—M. E. H.

A HUMBLE, honest confession of error is a great evidence that the love of God has lighted the soul.—E. A. S.

LAND LIMITATION LAW.

F. W. EVANS.

LAND limitation is the one thing needful in these United States. The man, woman or paper that will begin an agitation upon this subject and pursue it to a successful issue will become as immortal as John Brown, whose soul is marching on toward the emancipation of wages, slavery, hirelings, which is much deeper seated and far more universal than chattel slavery ever was on this planet.

Vested rights may not be touched. What then can be done? Where there is a will there is a way. Let land limitation be prospective. From Jan. 1, 1884 no citizen of these United States, male or female, shall buy and become possessed of more than 160 acres of land. So fast as present landlords die their estates shall pass to landless heirs, 160 acres each, the overplus shall go into the market and be sold within one year, each heir receiving equal share of the proceeds. The operation of such a law would be like the dew of Mt. Hermon, the people would be continually refreshed thereby. Death would be a joyous messenger in the land. Let the funeral of a land monopolist become a festive occasion. But if death claimed a land monopolist who had voluntarily sold or given away the legal overplus of his estate, let the mourners honor him or her by erecting some cheap but enduring memorial, such as planting a particular kind of tree in a section of the burial ground set apart by each town as a memorial ground wherein none other should have the honor to be interred. How long would land monopolists run the risk of having the bells rung, the cannon fired and bonfires lighted at their exit

from the scenes of their unpatriotic earthly labors?

I think there is far more latent good in the hearts of evil-doers than philanthropists give them credit for. Witness the fact that some of the most efficient abolitionists were from the ranks of slave-holders and that the civil war itself was largely sustained by the self-sacrificing capitalists to whose misdirected financial abilities it owed its origin. "The foundations of the earth are out of course." The system of government may be largely improved. It can come only gradually.

The blessings flowing from a land limitation law require an abler pen and more vivid imagination than mine to properly depict. In every town in each county of New York state would begin a new life. Young men and women now looking westward for a homestead in which to build up a family would begin to lay by a little capital, to wait and watch the annual land market to secure the coveted prize. Farms would multiply, dwelling houses with their accessories be built, schools be better supplied with children and far better supported than at present; and public schools would soon become industrial schools, where economy, industry and health would be among the subjects of education. Roads, lecture halls and meeting houses would be within easy reach of the people of a densely populated town, and the products of each district would be largely consumed by the producers in that neighborhood.

When so much good and no possible evil would flow from the land limitation law why may we not have it without unnecessary delay, to the end that there be neither rich nor poor left in the land?

Mt. Lebanon, N. Y.

Bloomington, Ind., Jan. 26, 1884.

ELDER F. W. EVANS;—In the New York Tribune, of the 23rd, I noticed an article over your signature entitled "Land Limitation."

I would like to reach clear over 600 miles and shake hands with you, but in so doing I should reach over and past hundreds of other thinkers, who like you and me have caught the gleam of the coming dawn of the day of truth.

I suppose the word Elder signifies that you are a follower and standard-bearer of the Nazarene. In my weak way I try to be the same. I believe that his word, his truth, will yet rule the world. And I am sure that "Land Limitation" is precisely in the line of his doctrine. The Church is not up to the teachings of its great Head, nor will it be, I suppose, forever, for our progress towards the Infinite must needs be eternal. But I am persuaded the time is not far distant when all monopoly, and especially land monopoly will be reckoned, by our religious teachers, in the same list with robbery and extortion. This would be "political preaching," it is true, but we all remember how the abolitionist preachers were reminded that "Christ's kingdom is not of this world." And we remember too how they preached on, being assured that although not of the world, that kingdom must dominate the world. Those who feel the pressure of the tyrant's heel, can best describe his power. I know there are thousands, who like myself could tell bitter stories of seemingly unending strife against hard circumstances. Yet, to the cry of the monopolist, our condition is good enough.

They tell me I can succeed if I work. I admit it. I can. I think I will. I can work. I am not afraid of self-denial. I can manage my farm. I say I will succeed. To the monopolist, this is enough. Having sold his own soul, and dwarfed and shrivelled every noble power of his being to gain wealth, he is not ashamed to ask me to do the same. So I toil on. I give the years, the best of my life, to get me a home—to gain the right to plow the land and make bread.

Why, God gave me the right to plow. And while I am thus toiling for a foot-hold on the earth, and as the monopolist views it, it may be succeeding, what am I doing for my own

soul? Joseph Cook lectures in the near village, on subjects I long to study, but cannot hear him. I have not the time nor the few cents to spare. There are Libraries within reach of me, but I must not read. Even cheap books are too dear for me while I am paying for the right to work. And if I succeed in heaping up a few dollars at such a cost, and then lifting my son out of the class of the oppressed into the class of the oppressors, then the monopolist thinks I ought to be satisfied. Why, sir, the mortgage-ridden farmers of this country are dead intellectually and morally, and do not know it. They think if they pay for their farms at the expense of half a life-time of toil, and throw their souls in, they are doing well.

God prosper you, sir.

With respect, James Marlin.

[Contributed by Eld. G. B. A.]

PRAYER.

BY REV. GEORGE W. TIMLOW, D. D.

THERE are two classes of people, one saying, "What profit shall we have, if we pray unto Him?" and the other declaring, "The effectual fervent prayer of a righteous man availeth much." At a time when this question is much discussed, let us see what the rational and Scriptural idea of it is; for manifestly there are wrong impressions in regard to it.

It is not the doctrine of the Bible nor the dictate of reason that asking, alone and of itself, is prayer. It has no real existence separate from a rightful aim, aspiration, character. One may seek for spiritual knowledge, and be none the wiser; for spiritual strength, and be no stronger; for faith, sure and steadfast, and receive nothing. He may ask and receive not, because he asks amiss. If he does not group together and observe the conditions, and all of them announced, as the law in the case, failure meets him at every step. The Apostle John gives his understanding of the question, "And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in his sight."

Prayer has a place, is a factor, a means, in the great spiritual lives that have moved the

world; but how absurd to say, Let us try it by itself: that is, let us use *petition* only. The mainspring of a watch has a very important place, but only in its relation to and connection with all the other parts of the mechanism. Affirming its necessary place and use in the watch, we are not prepared to say, Let us take the mainspring out by itself and test its power and accuracy as a chronometer.

It is an error to suppose that any one can tell just what prayer is in its nature. In science, no one can tell just what any element or any substance is. He knows something, but not all about it. He knows something of its conditions, phenomena, of its forces, something of its correlation to other things: of its absolute nature, he knows nothing. When Prof. Tyndall lectures on light, he comes to a point when he says: "That is all I know about it. No one can tell its cause, unravel all of its nature and mystery." That concession does not destroy the fact or the force of light.

But it is said that prayer implies a possible change on the part of God, and that "puts the question outside of the laws of harmony." Suppose it true (we do not so affirm it) that prayer *does* imply a change on the part of God, is that in contradiction to their own scientific doctrine of forces? These same scientific men tell us that, when we pull a boat to the shore, the boat-hook at the same time pulls the earth toward us; that a grain of sand dropped affects the universe; that planets attract the sun, and the sun the planets,—that action and reaction are *everywhere* in the whole domain of physics, and that the harmony of the universe, so far from being disturbed, is dependent upon these very conditions.

If their own laws of force are correct, then it follows that a mind operating in the line of God's own nature—having in itself qualities like those of God, as atoms have of the earth—will have an influence upon the mind of God: it will from its *own laws of force*, have an influence upon the mind of God, and yet no more disturb the constancy of God's nature and plans and purposes than the influence of planets upon the sun, and of star upon star, disturb by the changes they produce the har-

mony of the universe, but are, as the astronomers say, the conditions that result in that harmony.

Why may not the writers of the Bible apply the same law to the spiritual world that science does in the whole empire of nature? Take the law of the magnets, of which Prof. Tyndall speaks. When in a certain state, the poles attract, tend to each other, when not in that state, they repel each other. Take the divine mind and the human. May there not be conditions in which they tend the one to the other, and God dwells in the soul in consciousness, love, and power? In other and opposite conditions, may not the will, aim, desires of the person be repellent to the will of God, and all this too within the sphere of consciousness? Does life witness these facts, as science does its phenomena and laws? Is the testimony of the multitudes, that no man can number, without place and force, who say, "We speak of that we do know, and we testify of that we have seen?" What analogy of science controverts the doctrine, "Draw nigh to God, and he will draw nigh to you?"

As to how far a mind, seeking and keeping the laws or divine commandments in the case, may influence the material world, we do not know. Shall we say, Not at all? Then, we are reminded that mind has sought and kept the laws of one element in nature, that it is the will, desire, *prayer* of mind that drives its trains night and day through the land; that is, the force of mind over matter. It tunnels the mountains, makes a dry road over the rivers, grades the uneven belting States, and opens a highway of commerce from sea to sea. Is there lack of harmony here between seeking, striving, and prevailing human minds and the purposes of God? Another element, and mind was long seeking and asking, then finding its laws. They are found and kept; and mind joins itself to iron nerves that web the land, dip under the oceans, feel as by sensation what is going on at the same time in two hemispheres. It controls the movements of armies, directs navigation, affects the thoughts and plans of nations, has to do in great material changes, makes history.

Another item. We read the morning

prophecy of the weather. We launch out or not according to what we read. All these things—the power through steam, electricity and certainty in weather prophecy—would have been declared impossibilities or miracles a century ago. But men sought, observed obediently the laws in the case; and we have no evidence of violence done to the divine government, or that it is in any way thrown out of joint.

These and all questions as to how far mind may affect the world of matter are purely questions of *evidence*. The place of prayer as a factor and force in history is to be determined by the records of the past. Are the records that contain the testimony true or false? We cannot dispose of these by saying, upon a *priori* ground, impossible. Arago says that, outside of pure mathematics, no one should say that anything is impossible. What is great and yet unknown to us has always a phase of impossibility. Scientific men told Prof. Morse that making beats over the land at the speed of hundreds of miles per second was an impossibility. But proof of the fact became stronger than the *a priori* negation. Learned men once said in the British Parliament that no one could ride in cars, as was pretended, twenty miles per hour, without losing his breath. There is now considerable evidence that the learned men were mistaken. Prayer, like any other great question, may present apparent contradictions or paradoxes.

So does Science. Our senses tell us that the moon moves toward the west. Science demonstrates that it moves toward the east. The sun seems to move around the earth, yet evidence comes and corrects the mistake made by the senses.

In the relations existing between man finite and God Infinite, do we expect to find nothing mysterious, no seeming paradoxes, depths which reason has not sounded, and which are not contrary to, because they are yet *beyond* the exploration of reason? The question of prayer returns to one of fact, evidence purely, and cannot be determined by assuming what the science of prayer ought or ought not to be.

Prayer, or what is commonly called prayer, is *natural* in the human soul,—natural not

for one people, one age, but all. The same evidence that shows us that sight and hearing are natural to the human race, although multitudes are blind or deaf, shows to us that prayer must rest upon some universal law, generically if not individually present, as sight, hearing, etc., are generically, if not individually, found among all people in all times and places.

Books and Papers.

HALL'S JOURNAL OF HEALTH. March. Contents: A Simple Remedy; Health Maxims; Exercise; Health; Heart Affections; Catarrh; Cases of Longevity; etc., etc.

E. H. Gibbs, M. D. Editor, No 21 Clinton Place, 8th, St. N. Y. \$1.00 a year.

PHENOMENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. March. Contents. Theodore Parker; The Territory of Alaska, with illustrations; The Poetess of Sappho; Science a little mixed; Men of Ideas; Signor Mario; A Revised Classification; The Social Ideal; Observations on Amativeness; Duncan's Motto; Brain Work; How to Grow; Notes in Science and Agriculture; Poetry, etc., etc. Fowler & Wells. Pub. 753 Broadway, N. Y. Price, \$2 a year.

HERALD OF HEALTH, March. Contents: Is life worth Living; Austrian Recollections: The Nursery; Turkish Baths; Tea and Coffee as causes of Dyspepsia; Studies in Hygiene for Women; Rye Bread, etc., etc. M. L. Helbrook, M. D. 13 & 15 Light St. N. Y. \$1 a year.

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Enfield, N. H.

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Thy Arm is able for strength to uphold, For Thou art Al - migh - ty Power.



Fiercely the stormy winds may sweep o'er my way. Thou art in the tempest and



Thy law beareth sway. Elements in turbulence may clash at Thy will, Back rolls



the tempest at Thy "Peace be Still." Then will I trust Thee, trust
Then will I trust

The O Lord I will lean up-on Thy arm for safe-ty. Glo-ry be to
trust Thee O Lord,

Thee, Glory be to Thee, Glory be to Thee O righteous Lord I will sing I will

Thy praise in the tabernacle of Thy saints, I will praise, I will
sing Thy praise

Thy name for-ev-er more, for-ev-er more. A-men. A-men.
praise Thy name,

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Kind Words for the Year 1883.

Alfred, Me. Oct. 31, 1883.

I THINK the Manifesto is even better this year than last. John B. Vance.

Sonyea, N. Y. Nov. 1883.

WE are well pleased with the Manifesto, and hail its coming with delight. The articles are pleasing and instructive. The letters from the little folks are very interesting. Articles in regard to our health claim our attention.

You have our best prayers, that peace and prosperity may attend you.

Geneeve De Graw.

Waupaca, Wis. Dec. 1883.

I AM richly rewarded in perusing the contents of the Manifesto. I look eagerly for it each month, and when I have finished reading it, I wish there was still more to read. Its influence is ennobling, and it leads the mind into the path of purity and deep piety, which brings the reward of peace.

Harriet N. Miles.

Deaths.

ELDER AMOS Stewart, Mar. 7, at Mt. Lebanon, N. Y. Age 81 yrs. 9 mo. and 21 days.

He was called to the Gospel of Christ in his early youth, and has ever been one of the most faithful to its principles during his long and very active and laborious life; both temporally and spiritually. A faithful, loving and efficient Elder for nearly sixty years, a part of which time he lived in the Ministry at Mt. Lebanon. He was a bright and living example of the beautiful principles of Christianity and was universally beloved, respected and honored by all who knew him; and rapturously the angels may now sing, "Well done, good and faithful servant, enter thou into the joy of thy Lord." G. B. A.

"A YEAR of pleasure passes like a floating breeze, but a moment of misfortune seems an age of pain."

It many times falls out we deem ourselves much deceived in others, because we first deceived ourselves.—Sir P. Sidney.

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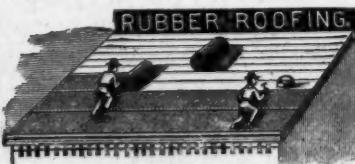
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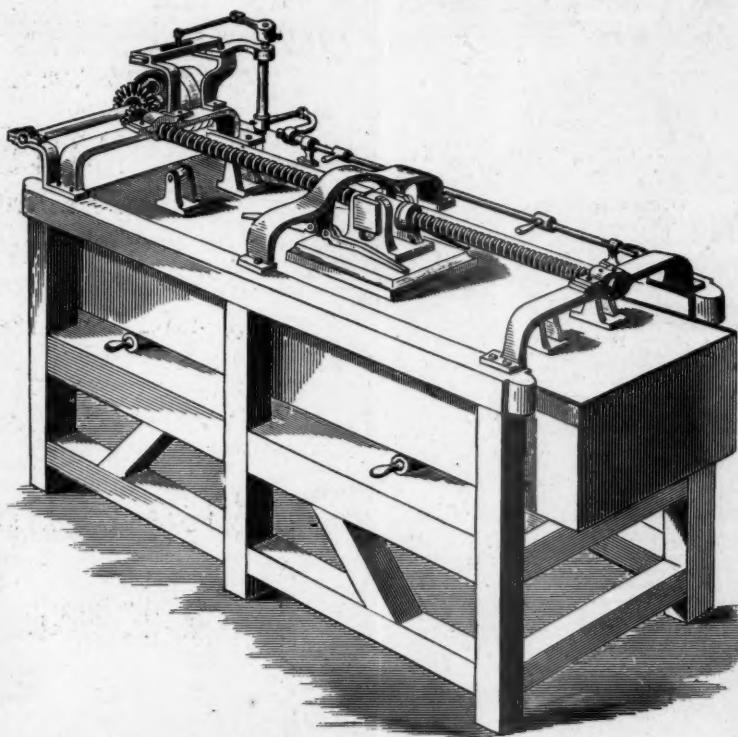
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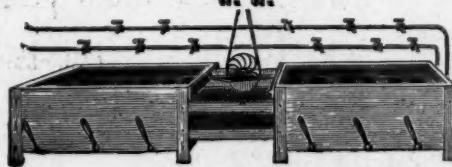
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